On Cultural Needs

A Report Written by
Rene Lamothe for the
Government of the Northwest Territories
with the participation of the
Inter-Departmental Committee on Culture
February, 1984
ISBN 0-7708-2013

ACKNOWLEDGEMENTS

Photo Editor: Tessa Macintosh
Design: Robert Butler
Inuktitut Version Translated by: Ateainak Akeeshoo
Mary Nashook

Photo Acknowledgements:

Johnny Arrowmaker: p.22 middle left; Inuit Cultural Institute: p.11; Tessa MacIntosh: p.8 l.r., p.9 below, p.10 all, p.15 l., p.16, p.18, p.19 r.l., p.20 r., p.22 l.r., l.l., u.r., u.l., p.24, p.29, p.32 l.r., p.43, p.45 l., p.47 r.; Frank Douglas MacKeam: p.26 l.r.; Public Archives of Canada; p.21 (PA 42083); Lee Selleck: p.8 bottom; Abraham Tagralik (ICI): p.26 u.r.; Tim Tschirhart: p.30; Mike Van Dufflen: p.20 l., p.34; David Webster: p.36; Bob Wilson: p.9 bottom, p.47 left.

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Teepees around old mission in Ft. Resolution

INTRODUCTION

In January 1982, the Executive Committee of the Government of the Northwest Territories designated Mr. James J. Wah-Shee, Minister of Cultural Affairs. Mr. Wah-Shee, at the request of the Executive Committee initiated a study to determine the cultural needs of the North and to develop a proposed policy on cultural development for the Northwest Territories.

The Executive Committee decision identified promotion and preservation of traditional and contemporary arts and culture unique to the Northwest Territories as the prime objective of the proposed policy. The terms of reference outlined a two phase approach to the work required.

Phase I

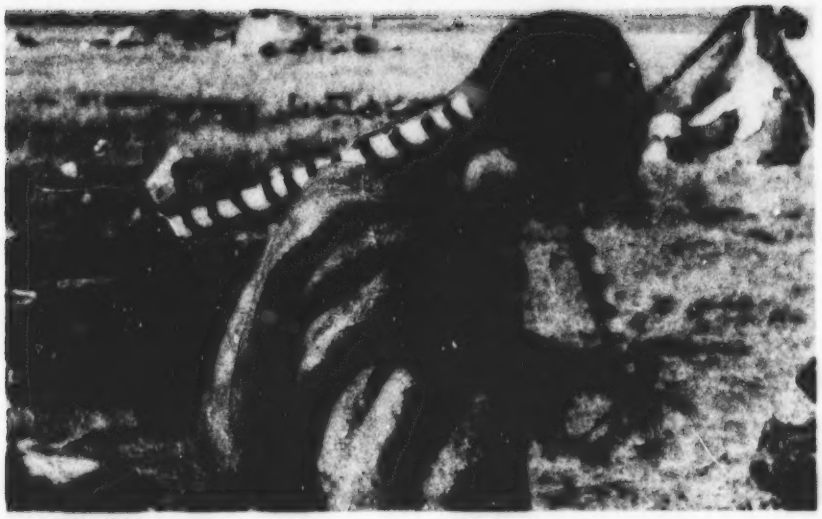
1. Identification of culturally-related functions and organizational structures within the Government of the N.W.T.
2. Identification of duplication of Government of the N.W.T. functions and resources in cultural development.
3. Assessment of public needs and preferences through consultation with the public and with representatives of the Northwest Territories cultural, native and other organizations.
4. Assessment of activities being carried out in the Northwest Territories communities by private and voluntary agencies independent of Government of the N.W.T. assistance.
5. Identification of available long-term Federal and corporate

direct funding sources for cultural organizations and activities.
6. Development of an Options Paper identifying organizational options for rationalizing cultural policy and program accountabilities within the Government of the N.W.T. - to be approved by the Committee on Priorities and Planning before commencement of Phase II.

Phase II

1. Development of the preferred organizational option for rationalizing of cultural policy and program accountabilities within the Government of the N.W.T.
2. Identification of a strategy for promoting arts and culture within the Northwest Territories.
3. Recommendations of provisions to be included in the Policy on Cultural Development.

To accommodate the multi-cultural nature of the Northwest Territories, the study considered, beyond the proposed terms of reference, a workable definintion of culture and the identification of those "elements" of a people's way of life which it is necessary to maintain if the cultures unique to the North are to survive and if the arts are to develop.



Traditional Inuit clothing and hair decoration of Eskimo Point

DEFINITIONS

Culture: The way of life of a people.

The expressions of a people's way of life.

The way of life is generated primarily by economic, political, social, mental and spiritual activities.

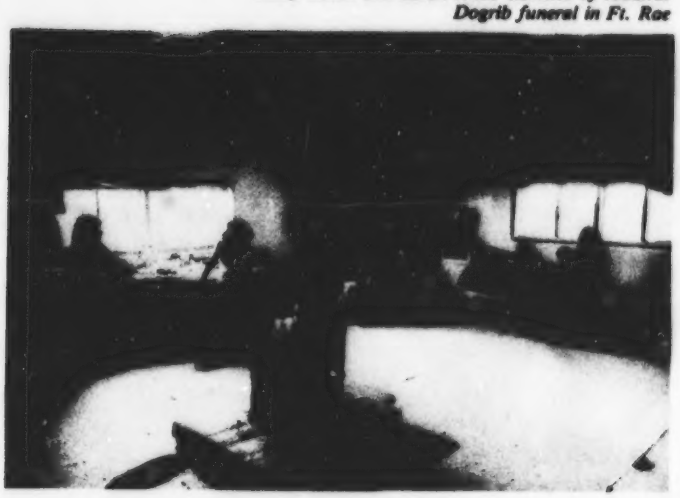
The uniqueness of any one given culture is determined by the nature of the forms, processes, structures, orders and beliefs of that culture. These are evident in the nature of the expressions of the people's way of life.

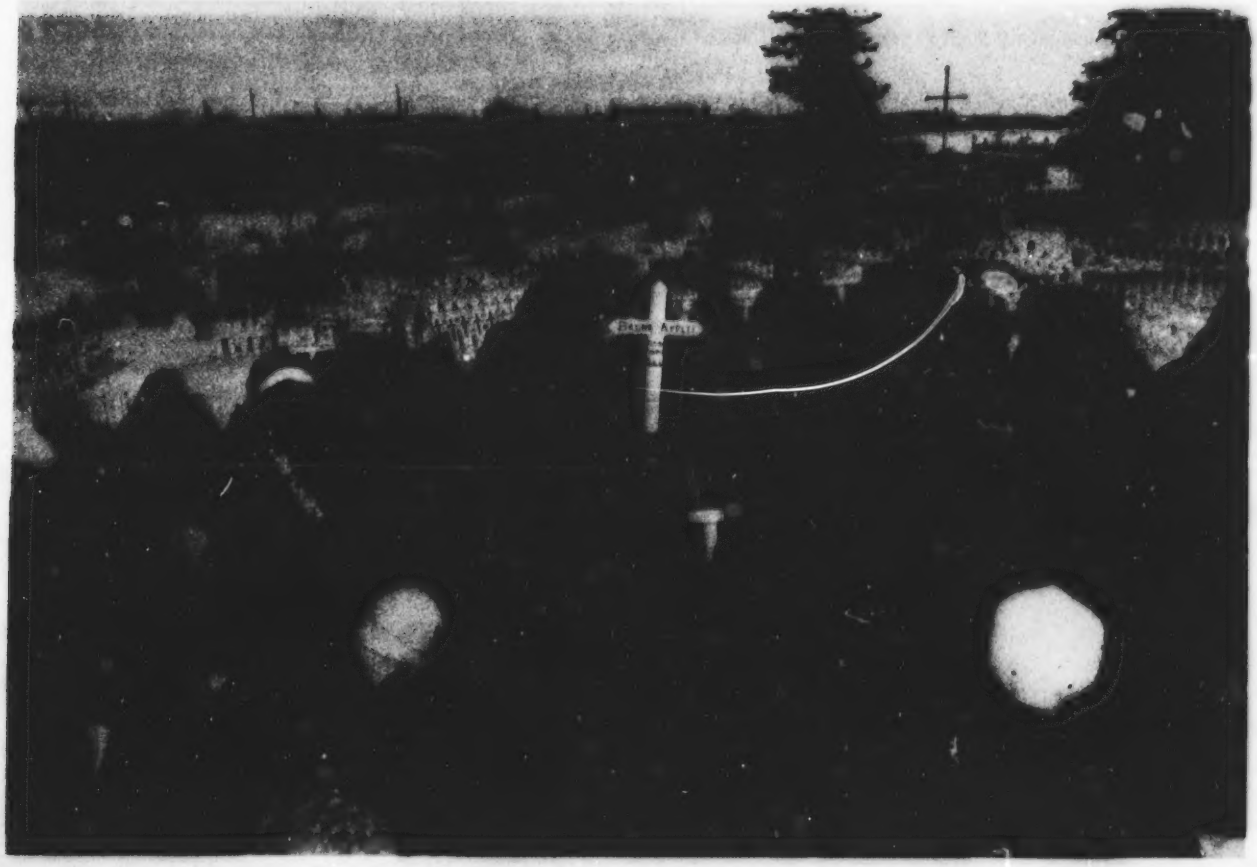
Expressions: The expressions of a people's culture are the products of the economic, political, social, mental and spiritual activities of that people. Expressions generate the living milieu which is inherent to the way of life of the people.

Beliefs: The codes by which a given people governs its life to generate social and political cohesiveness and stability, economic productivity, and mental and spiritual health. The code by which a given people maintains its relationships with the earth, each other, and the Creator. The code by which individuals of a given people govern their personal lives.

Order: The natural state of a people's life within a cohesive system; the product of a people's relationships as determined by

Interior of house in Rae Lakes
Mary Kendi and Sarah Anne Garland of Aklavik
Dogrib funeral in Ft. Rae





their experiences with the earth, the Creator, their spiritual beliefs, and each other.

The totality of the economic, social, political, mental and spiritual arrangements prevailing in the way of life of a given people at a given time.

Structure: The organizational patterns within each activity of a given system. The organizational patterns among the activities, as dominated by the general character of the way of life.

Processes: The patterns according to which the people of a given way of life administer themselves. These are expressed as relationships.

Form: The product of beliefs, order, structure and process.

The "shapes" of the expressions of a way of life.

The intrinsic character of the expressions of a way of life.

The nature of the relationships which exist among a given people in the pursuit of economic, political, social, mental and spiritual activities.

The Government structure, social organization, language, the sciences and the arts, etc., have specific form as determined by the way of life.

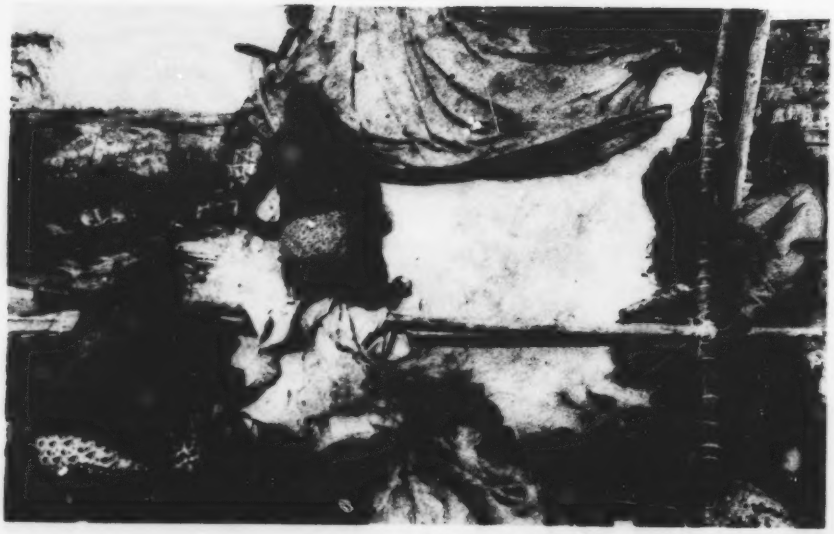
Art: A representation, in media determined by the way of life, which expresses a given people's perspective of the world.

Arts: The modes in which representations of a people's perspective of the world are presented.

Some examples are: music, literature, architecture, community planning, theatre, painting and sculpture.

Habitat: The living milieu in which a given culture thrives. This includes the natural state of a given "economic" region of the earth, as well as the mode(s) of being of the culture(s) of that region.

Annie G. Roberts of Ft. McPherson
Kavaroak Qatsiya, Cape Dorset
stone cutter



Scraping Moose hide at Rainbow Valley in Yellowknife

Mary Tingue and daughter of Rae

Ice fishing at Frank Channel

Inukshuk at Tikirak near Cape Dorset

Habitat: The Earth, The Roots, and The Plant...

Hunting camp in the Keewatin

IMPACT OF HABITAT ON CULTURE

The Northwest Territories is made up of two major regions: the boreal forest and the region commonly referred to in English as barren-land. There have evolved two distinct cultures within those regions: The Dene and the Inuit respectively.

Within those regions, there are several sub-regions. In the boreal forest, there are the mountains, the valley and the great lakes regions.

"Barren-lands" provide for people living in coastal regions and in-land regions. Comparable to these sub-regions, the Dene and the Inuit are also different in specific aspects of their cultures and languages. Examples of the names of some of these groups demonstrate in part, the influence that the earth, and beliefs have on self-identity. This of course is part of cultural life.

There are many more names of both Dene and Inuit groupings than can be given here. These are simply a few examples:

Shetah Dene	Mountain people	Earth related
Tłı̨ Cho Dene	Dog-rib people	Belief related
K'aí Wíle Dene	No Birch people	Technology related
Sikusilaarmiut	People from the place where the ice doesn't form. (Hudson Strait)	
Pangnirtun	People of the place with "Bull Caribou"	

Highlighting how habitat has a determining role in cultural evolution and development is most clearly seen in the story of a people and how they had to change their ways to survive in a new area of the earth after migrating there.

One example of this is the story of the Plains' Cree who moved

into the boreal forest from the plains in the late 1790's. The story is of course a long one and cannot be fully told here. Some of the key points are provided to help highlight, however, the impact of the earth on the way of life. These are taken from the teachings of W. Okemow, a Cree elder from near Grouard, Alberta.

On the plains, to hunt the bison, very large camps of people had to live and work together. One such camp was so large that horses seen from across the camp appeared to have no legs: "You could not see anything of the ground under their bellies from across the camp."[1] Winter camps were smaller. Both summer and winter camps were organized into societies to provide services to the people. Spokesmen from the societies met in council to take decisions as the needs required.

The spiritual beliefs of the Cree are carried in the legends and prophesies and speak of the nature of man and the other animals; of the conditions and relationships of man with other, the Creator and with the earth. The Cree spirit demands a discipline to conform to the group. It was/is believed that as Cree if you live alone you will die.

Cree drum music reflects their mind-drive for unity.

The drum music of the Cree is a reflection of the people's mind-drive for unity. Only one large drum is used at a time, but several drummers play the drum together and sing together.

Five generations ago, to flee smallpox and because the bison were dying, a small band of about 5,000 Cree under the leadership of a man named Kinusew, moved into the boreal forest in what is now Northern Alberta. Within a year and a half they were near starvation. Elders were asked, as is the custom, to seek knowledge to explain the conditions of life and the cause of the hardship of life in the boreal forest.

After several days of fasting and prayer, the elders reported to the council and the people that the EARTH of the boreal forest demands that people live in small groups like the Dene. This generated controversy because the Cree believe if you live alone you will die. The leadership did not accept the public will and after discussions lasting almost one moon the community decided on setting up a new society of communicators to bring the news from camp to camp once the tribal camp had broken up. The Cree then moved into the small valleys and near the lakes of the Lesser Slave Lake area.

Okemow said that it is the earth which teaches us how to live in the various parts of her being. A Dene elder has told me the same thing.

In the life time of the first two generations of Cree who moved into the Lesser Slave Lake area, the societies continued to function. By the time of the third generation, the religious celebrations took place in smaller groups and the societies, including that of the communicators, stopped functioning.

1. Ernest Tootoosis, Personal Communications, 1975

In the fourth generation, very few families continued to practise the rites of the Plains Cree. (Christianity, the schools, agriculture and the railroads had moved in compounding the adjustments required).

In the fifth and sixth generations, the children are still disciplined to conform to the community life based in societies, even though the societies no longer exist. The Cree language is still spoken. The drummers/singers still use only one drum.

Still today, for the Cree, Man-Woman is the being who brings together the material experiences of survival and the spiritual experiences of creativity to generate order in self and in the world. Through the interplay of human beings with the spirits, beliefs, and the earth, culture evolves.

Mother Earth teaches people must adjust to meet her demands.

Inherent to this process is the belief the Cree hold about the earth. The earth is Mother and teacher. As man-woman, one adjusts self to meet the demands of the earth.

Some of the aspects of Cree life affected by the move to the boreal forest are, for example:

- economic: moose and small game could not provide for tribal life.
- spiritual: unity of spirit is based in truthful communications not in living together physically.
- political: structure of decision making became the extended family.
- social: structure of socializing processes became the extended family.
- order: the Dog and Eagle Societies (police and soldiers) no longer functioned and order was maintained at the family level by the heads of the families.

One aspect of Cree life affected but not in a definitive way is the

- form: - discipline of children today is still to conform to the group. Discipline for life in the boreal forest however requires belief and process which allows the individual spirit to flourish. The form of social and political structure are thereby not fully of the boreal forest.
  - the form in which re-creation-of-habitat takes place is still that provided for by life on the plains. Example: one large drum is still used and played by the group of drummers/singers.

There are some factors of cultural change which are indicated above but not brought out fully. Some of these are: the degree of change, the motivation for change and the rapidity of change. Where the people of a given culture have control of their life and the lands in which they live, there is the possibility of taking the time needed to allow people to adjust to changes. In that manner,

there is a continuity maintained in the growth of culture. Where cultural change (economic, polticial, social, mental and spiritual) is imposed and rapid, relationships are disrupted and the ability to maintain balance and stability in society and in the individual becomes very difficult if not impossible.

CONCERN FOR DENE & INUIT CULTURAL SURVIVAL

The above attempts to throw some light on the relationship between habitat and cultural origins, growth and change.

Several questions are raised by these considerations. For the Dene and the Inuit cultures to survive and be in a position to develop, certain conditions have to be met. With a full understanding of what makes up a culture, Dene and Inuit will have to answer these questions for themselves. What kinds of changes can Dene and Inuit apply to themselves or allow to be applied to them and yet retain their way of life? How rapidly can these changes be applied and yet maintain cultural balance? In the light of the impacts of government and industry on the Dene and the Inuit, what work has to be accomplished to re-establish the habitat in which the Dene and Inuit cultures thrive? Hopefully, the following pages provide some answers and some directions in which more answers may be found by Dene and Inuit.

Anglican church choir at Cape Dorset
The Inuit Shaman, Akulak of Baker Lake

SOME KEY "ELEMENTS" OF CULTURE

The functions of a people, through which their culture is generated, are commonly understood to be economic, social, political, mental and spiritual.

Culture itself is the product of a living reality, in that the activities of a people, the influences of the natural state of the earth in which that people lives, and, the influences of Creator and other spirits in the people's life, result in ever changing relationships, ever changing culture.

Culture itself is the product of a living reality...

It is the nature of the way of life which constitutes and generates the uniqueness of a given culture. The "elements" of that nature, as the functions generating them, are critical to the survival of that culture. Some of the key "elements" can be defined as: spiritual beliefs, language, organizational structures, order of life, processes and form.

Spiritual Beliefs:

The codes by which a given people governs its life to generate social and political cohesiveness and stability, economic productivity, and mental and spiritual health. The code by which a given people maintains its relationships with the earth, each other, and the Creator. The code by which individuals of a given people govern their personal lives.

Conflicting codes of beliefs, from different cultural backgrounds, such as we have in the North today, generate confusion, conflict, stress, periods of adjustment, new knowledge about life, new understanding, etc. Inevitably, the beliefs of the original conflicting cultures change.

While this is happening, many people lose touch with purpose in

life and begin to coast. These people may be on welfare or putting in time on the "work-force".

Closely related to beliefs is the psyche of a culture. A people's psyche is evident in modes of discipline and self conduct and evolves along with beliefs over many generations as integral to cultural norms. Where beliefs might change quicky, the psyche of a people will change very slowly, generating stress in individuals. From the Plains' Cree experience it is obvious that five generations after social and political structures changed radically and that two generations after beliefs have changed, the Cree still discipline their children to live according to the needs of social and political structures which were determined by the prairies and the bison.

Vandalism, apathy, family break-down and stress related diseases are some of the symptoms evident among a people whose belief system has been abandoned or confused. These symptoms are evident among all peoples who had to leave old ways behind to make a living in the structures and according to the processes of the industrial order. It is even more evident among peoples who also had to, or chose to break with old beliefs to join the "me" generation.

Beliefs give the Spirit reason to be.

Beliefs are in fact lived. We live what we believe. We occasionally profess to believe in something which we do not live. That kind of profession is only fantasy. Beliefs are the spiritual aspects of our lives which give reason to our way of being.

John Tetso and Elsie Rink of the Ft. Franklin Slavey Lanugage Program

Languege

Language can be discussed in technical and/or linguistic terms. Concepts like morpheme, morphology, syntaxe, orthography, translatable, transferable, word workshop etc., make up some of the perceptions of language in this context. This is simplistic and merely to provide some direction of thinking about linguistics as the science of language.

Language can be discussed in terms of its function in the culture of a given people's understanding and vision of reality. In that regard, language is seen as one of the "elements" of culture. It is that aspect of culture which "holds" and transmits the past experiences, beliefs, visions of reality, understanding of life, etc., basic to a given way of life.

Further to these functional and "elemental" aspects of language, it is seen in some cultures as the agent through which life itself is created. In this sense, language is spiritual and material and has the power, when used properly, to participate in the generation of real material being: "The word has made flesh."

Each culture provides an acceptable means for the evolution of language. The means accommodates the linguistic needs and the spirit of the people so that new words are understandable to anyone of the culture and language who hears the word in the future. The acceptable means for language development of the Dene and the Inuit is still practiced in some of the communities.

Language creates vision and reality.

One example of this is evident in the experience of the Chipewyan shortly after the war when the first helicopter flew North from Winnipeg to Churchill and then West to Fort Smith. It landed in each community of the Chipewyan on the way. In each community everyone got involved discussing how they saw the machine. Eventually only older and older people were speaking. Finally only some old women were speaking and one of them decided on the name for the helicopter. This process happened in each community. The people had no means of communicating between communities as we now have. Every community gave the helicopter the same name.

The customary vision of language in some cultures, with oral traditions, perceives language as a spiritual medium of life, creating both visions and reality. It is from this perception of language that some cultures believe: "If you write our words, you will kill their spirit." And other people have said: "You can't learn our language in a school. You have to learn it by using it while living on the land."

The present perception of language development, for Dene and Inuit in the government of the N.W.T., recognizes the spiritual aspects of language, but does not appear to have been successful in maintianing the acceptable means for language development. Several older people have indicated an inability to understand some of the words the interpreters are using.

Given the present level of language use in the communities by the young people, both beliefs about language use are valuable and useful in the process of development of languages and cultures of the North. The two approaches to language development must be co-ordinated, however, to maintain the proper spiritual perspective of the language.

The experience of learning language in written form can be a medium, a tool, permitting someone to then enter the relationships, move through the experiences which will permit a life-vision of the language and permit the one experiencing the life of the language to come to a living relationship with it.

It becomes evident then that the way of life has to be main-

Former Chief Charlie Charlo and band Councellors in Rae

tained to ensure the survival of the language. Through the medium of language alone can a culture's spirit be maintained.

Structures: How Culture is Organized

Each culture is structured according to organizational patterns. This exists for each function or activity; it exists among the activities of a way of life. Through trial and error, structural relationships are also arrived at between cultures at all levels of life: the individual, the communal, the national and the international.

The structure of the GNWT is the product of the history of Western Europe and the industrial economy's organizational modes. That organizational mode can be seen, in the rough, in the nature of the person it assists in generating: A uni-faceted person in a community with a multi-faceted mind-view of the world.

The division of labour and knowledge, and the specialization of skills and work provides for a person whose survival depends on the interdependance and co-operation of many individuals whose knowledge and work is specialized (some would say limited) to a specific type of work. The types of work may vary from that of the professionals to that of the labourer.

By comparison, the structure of Dene and Inuit life requires and provides for a person who is perceived as: A multi-faceted person within a people with a uniform world view.

The quality of being multi-faceted is seen in the fact that each person is expected to be proficient in the areas of economic, social, political, mental and spiritual functions: as a person who can make water proof clothing, a person who is a hunter, a parent, a teacher, a healer, a spokesman, etc. The system of socializing and education provides for this to happen in the customs of the Dene and the Inuit as well. So that the system itself encourages a person to seek the ideal of being balanced both materially and spiritually.

The uniformity of world-view is seen in the words of the elder who states: "We are of one mind."

Dene Systems encouraged a person to seek the ideal of being balanced both materially and spiritually.

Bessie Pea and Juanita Judas of Snare Lake
Joseph and Andre Zoe in hospital in Yellowknife

Order of Life: The Correct Way of Being in Society

In each culture, order is maintained in a way specific to that culture. Inherent to the character of order in society is the nature of the customs and laws, the behaviour patterns, expectations of self and of others, etc.

In customary societies of Dene and Inuit, the character of order was determined by the relationships existing within the extended family of hunters.

In cultures with social and political structures organized beyond the extended family, relationships require structured institutions to maintain order. These are reflected in some cultures in judicial and police systems.

The parent of the family and the head-person of the hunting camp was obeyed in the customary society of the Dene and of the Inuit. The person commonly defined as shaman also played a role in maintaining order.

Processes: The Ways a Given Culture Does

The modes according to which the people of a given culture administer themselves. These are expressed as relationships. Each of the functions, of a given way of life, is administered in specific manner according to that way of life.

Different cultures may have a different process for the same function.

The economic processes of a hunting society are different from the economic processes of the industrial society. The same is true of the processes in other functions of ways of life: social, political, mental and spiritual.

For example, in the hunting society of the Dene, the tools are owned by the hunter and the product of the hunt is brought to the woman of the family to be distributed as she sees fit. In the Industrial society, a wage employee works for the employer. The employer owns the tools and owns the product of the work. The employee receives money for time at the place of work. The employee in this process comes to value money as the product of

Different cultures may have a different process for the same function.

Simionie Agpik a carver from Lake Harbour
Moose skin boat exhibit at Prince of Wales Northern Heritage Centre

work to be used by the family to maintain a standard of living. Whereas Dene (as hunters) value money as they do their tools.

Form: The Shape of All Aspects of Culture

The form of culture is the product of its spirit, structure(s), order and process. It is as tangible as a two dimensional drawing; a statue of stone; the architecture of a culture; the structure of a musical composition, and the structure of the literary forms of a culture.

Form is also intangible: the mode of knowing and communicating; the experiences of the socializing processes; interpersonal relationships; etc.

When all elements of a culture are intact, its form will be intact and all cultural expressions: visual, including the performing arts, and inter-personal, including the structures these produce, will reinforce the people's personal lives.

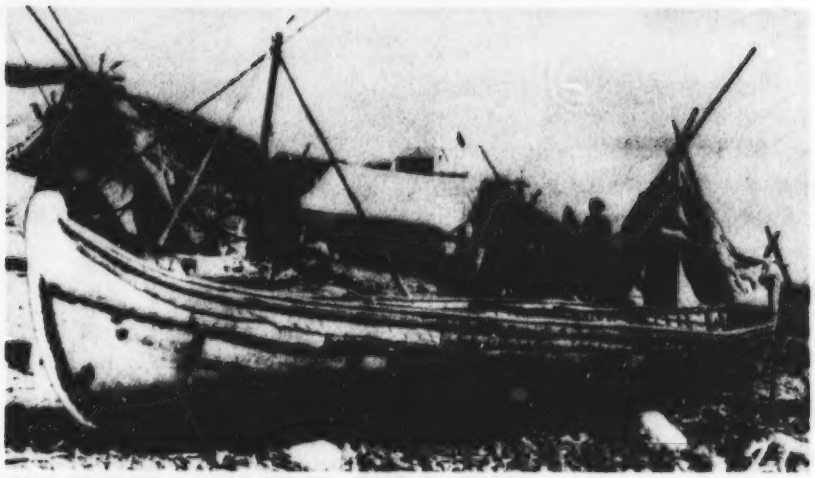
When the elements of a culture are not intact, such as we have in the North today, its forms will not be intact, and the nature of the living milieu then projects many confusing "signals" to the individual, weakening his/her personal life and consequently that of all individuals of that culture.

The form of culture is the product of its spirit...

Concluding Statement on "Elements" of Culture:

To provide for the preservation and development of the cultures unique to the North, we must recognize and accept the proper cultural context of the various cultures. The reality of each culture expressing itself in its structures, processes, beliefs, order and forms, in modes specific to that culture, is basic to the nature of the "mind-of-the-people" of that culture.

Work to preserve and develop the cultures unique to the North, to meet today's needs of an economic, social, political, mental and spiritual nature must be based in the "mind-of-the-people", and in the proper cultural context of the respective cultures, to be successful.



Traditional Dene birch bark freight canoe on the Mackenzie River

CULTURES UNIQUE TO THE NORTH

The following reflection on the cultures unique to the North is intended to provide some background to understanding a broad outline of cultural needs in the North.

THE DENE

The economic basis of life for the Dene is primarily the moose, the caribou and fish.

The basis for social life, socializing processes, such as education, political, mental and spiritual activities is primarily the extended family.

The basis for re-creation of new-life-of-habitat, usually perceived by today's perception of things as "games", was regional and involved the participation of several extended families. Drum dancing, a celebration of life, to generate unity of earth and spirit in the being of man-and-woman is one such activity still practised today.

The Dene drum generates unity of earth and spirit in the being of Man-Woman.

Attempts to define the beliefs, structures, orders, processes and focus of the Dene may be best met by providing some examples:

Beliefs: - Harmony in the family and among families was valued above the social functions of physical co-habitation.

- There is One who provides for all life. (Like the ancient Hebrew this One is not referred to directly in Dene language and is not named.)
- Fear should never be used to teach a child.
- Relationships may be determined between parent and child by belief in reincarnation.

If my son is my grandmother or grandfather or father or other relative (or elder) reincarnated, I must respect him as such.

Johnny Neyelle of Ft. Franklin making snowshoes
Jane Neyelle and Grandson of Ft. Franklin
Elizabeth and Johnny Yakalaya of Ft. Norman
Metis fiddler Johnny Beaulieu of Ft. Resolution
Cook out at Snare Lake

Structures: The basic structure for social activities and political decision-making is the extended family. A group of forty or fifty people, related by marriage, living in small camps from hunting, fishing and gathering, was the general structure in which Dene culture and psyche was formed.

Order: The natural order of relationships for the Dene require that a person be as versatile as possible. The nature of the Dene way of life generates a multi-faceted person within a uniform world view.

Given the role of preparing young people to live with the land, the Dene generate highly motivated and self reliant individuals. The code of laws and the social demeanor of the people tempered the individuality and contributed to social cohesion.

Life-words are sacred goals.

Processes: Each function of a way of life (economic, social, political, mental and spiritual) is determined by its own process. In a cohesive system, processes to determine the interactions of the functions is also evident in the natural order of the way of life.

For the Dene, like for every way of life, a person could spend many life times defining and refining the processes of that way. One example here to demonstrate the process of education for the Dene:

By experiencing life	a person learns	how to live and speak of life
Action	to Knowledge	to Life-Words

When a child is aware of his/her body, and demonstrates that awareness to his/her parent, the parent begins to teach the child, by doing with the child, those activities required for survival.

When a young man demonstrates awareness of the "extended-body", the land from which the people live, by hunting alone and bringing home a moose or caribou, the family recognizes the person to be ready to begin a family.

When the children of a family grow up to be good and productive people in the community, the parents of those children are looked to by the community for the words of life by which they govern themselves as examples of how to live a good and successful life.

Forms: The universe is circular.
The earth is circular.
The community is a circle.
A prayer-fire-ring is a circle.
A drum is a circle.
A drum dance is a circle
The original family home was a half circle with the fire straight across the front of it.
The spirit is swift in straight lines.

Inuit interpreters Julianna Boychuk and Thomas Tiktak

A winter hunting fire is a wide straight line.

Language: Language as that "element" of culture which "holds" the spirit of the culture is seen evident in all the concepts that are not directly or readily translatable from the culture's language into another culture's language.

For example, the people from the delta and around the Eskimo Lakes call themselves Kwitchia Kuttchin in their language. That name cannot be translated into English. The closest to a translation that can be given for Kwitchia Kuttchin is to relate the experiences, the relationships, the memories and the history of the people who make up the Kwitchia Kuttchin. These involve the work, the play, the living and dying, the people, the animals, the land and water, the plants, the sky and rain and snow, etc. These are referred to as images which provide a panorama, a sweeping overview of the people.

The language of any culture carries many many examples like the one above. These are in effect the containers in which people store their culture and transmit it to future generations.

Further to the involvement of concepts in language and their role in preserving culture is the overall structure of language itself. For example, the Dene and Inuit languages have the ability to express adjectives and even nouns as verbs. This provides one who is proficient in the language with a very powerful tool to use to analyze and speak of reality.

The limitations of language will also play a key role in the vision that a people will have of reality. For example, some languages do not provide for words to differentiate between green and blue. There are many other examples like this, but this one is sufficient enough to make the point that what one culture takes for granted as a simple perception of the way things are, does not necessarily apply to the other culture.

THE INUIT

The economic basis of Inuit life varies with the area they inhabit(ed). For the inland peoples, the caribou played a major role. For the coastal peoples, the seal, walrus and whale provided the main base.

Food supply determines structure and process.

The basis of social life and the socializing processes such as education; the political process, and mental and spiritual activities would vary with the group in question. One of the reasons for this is food supply, as a whale will provide for a village and caribou demand a more nomadic existence in hunting parties.

In the Inuit culture, like in all cultures which are well established, there are specific "elements" which determine its character. Examples discussed briefly here are: beliefs, structures, order, processes, and form.

Inuit drummer from Arctic Bay

Beliefs: Prayer is an important part of some Inuit family life today.

The Land had a way of ignoring him if he didn't say what had to be said.

In the old way, it was believed that the land had a life of its own. Peter Pitseolak in his book People From Our Side states on page 27: "At the time it was the custom. Everybody did it. Every time they got to land - if it were not the land where they lived - they would not walk, only crawl to shore...and they would sing as they crawled: 'This great land, I am stepping on it! Appapapapapapapapa!'...the land had a way of ignoring him if he didn't say what had to be said."

Relationships are determined, in part, among the Inuit by the practice of giving names. In the Inuit way, anyone who carries the name of one's grandfather is called grandfather. This applies to all other relatives one has.

Anger is not an acceptable emotion to demonstrate while teaching a child to behave.

A Keewatin hunter prepares to butcher a caribou
Aivillik Inuit in an igloo at Fullerton, N.W.T. in 1905
Fort Good Hope youngster in traditional rabbit skin clothing, 1921
Elizabeth Karetak and Nellie Kusugak make dry meat

Structures: The Inuit use(d) different structures for different activities. The extended family, often expanded through the giving of names beyond blood lines, is the structure in which the socializing process happens.

A hunting camp made up of several families would come together on the coast to hunt the seal.

Some villages exist as the basis for hunting whale.

Settlement and hamlet councils are now in place too.

Order: The natural order of life among the Inuit provided for and required that a person be versatile. An Inuk had to be a hunter, a builder, a tool maker, a teacher, a person capable of sewing waterproof clothing, capable of providing all the needs of his or her family.

This versatility is generated in the processes through which a person grows and becomes adult. It contributes to a social, politicial and spiritual manner of being in the way of life.

Head of family, head of hunting camp, spiritual leader of community, are some examples of authority figures from the Inuit way of life. Mayor and councillors are some examples of authority figures since development of local government in the Inuit communities.

The code of laws and the social demeanor it generates contribute to the order of the Inuit life.

Processes: Each function of a way of life is determined by its own process. In a cohesive system, a process to determine the interactions of the functions (economic, political, social, mental and spiritual) is also evident in the natural order of the way of life.

Name giving built community.

The socializing process and the educational process of the Inuit of the Baffin follows a time-relationship pattern based on the awareness of the person receiving the learning experiences.

When a child demonstrates awareness of his or her personal body, the parent begins to teach the child by taking the child along and having the child watch and try to do what the parent is doing.

When the child has grown and demonstrates some proficiency at the work of an adult, then he or she will be allowed to try on their own. When the child demonstrates awareness of the land and/or sea from which the family makes its living by bringing home a seal or caribou (that animal deemed necessary for the survival of the family), then the parent recognizes the young man as adult. At that time, the community will provide for the new adult to begin a new family.

Forms: The drum is a circle.
The igloo is a circle.
The fire of the qulliq is a straight line.
The giving of names is evidence of the continuous cycle of life of the Inuit.

Language:[1] "Language is a means of expressing the way that people perceive things to be. It is a method of communicating to others the details of thoughts and feelings being experienced. Words and concepts develop according to the awarenesses of a given people. That is why it is often difficult to translate from one language to another, because the basic awareness of one group, their way of perceiving things, may differ in some way, from the perceptions of another language group.

"Looking at one comparison between English and Inuktitut may illustrate this point. Among many Inuit there is a strong sense of community which revolves around the names people use to address each other. Many of the same words are used in English as well, but the same 'feeling' does not result. To be specific, Inuit often call each other by names that indicate what relation they are to the person they are addressing, i.e. aunt (on mother's side), aunt (on father's side), older sister, older brother, younger sister, grandmother, etc. Instead of addressing a person by their name, one of these terms designating relationship is used.

Borrowed words, borrowed visions, borrowed understandings, growing together.

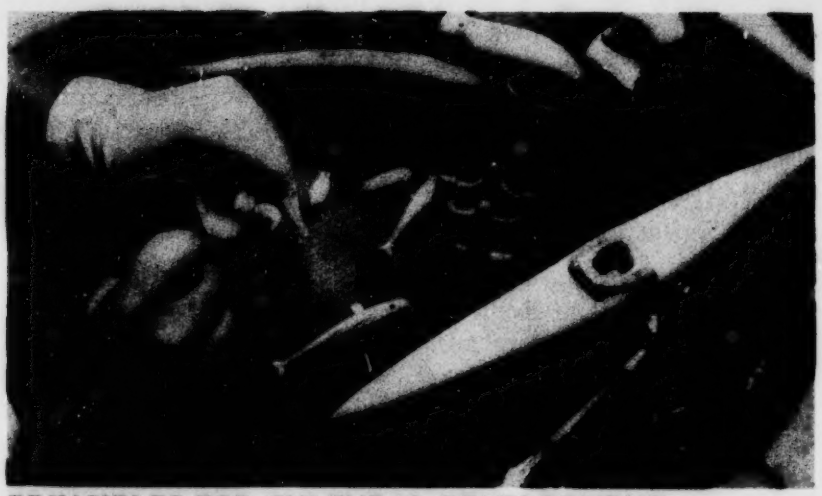
"The use of these terms is further extended to everyone else who is named after a relative, regardless of sex or age. For example: if one's grandmother were named Pitseolak, the grandchildren address everyone else named after Pitseolak as 'grandmother', whether the person be male or female, older or younger, a blood relation or not.

"In using these terms for each other, people express a feeling of extended family, of community, of belief in a tradition and order in that culture - all of which are different from the awareness and perceptions of a different language group - even if the same term exists in that other language.

"The same person could be called 'uncle', 'grandmother', 'son', 'daughter', etc. depending on who is addressing them.

"Another example to illustrate how language is used to express 'awareness' or perception is the common practice of any group of people to adopt words from another language when they do not have a word for that concept in their own language. English for example, has borrowed the words 'igloo' and 'kayak' and 'ulu' directly from the Inuit language, because these concepts did not exist in English until the encounter between these two cultures. There are many examples in every language of this type of borrowing."

1. This section on the Inuit language was provided by:
Betty Harnum
Linguist, Department of Information
Language Bureau
Government of the Northwest Territories



Prince of Wales Northern Heritage Centre catalogue numbers are applied to ivory carvings

PRINCIPLES FOR CULTURAL DEVELOPMENT

The following principles, goals and objectives for cultural development have been approved by the Executive Committee, Government of the Northwest Territories.

1. All people have the right to their culture and the self-identity it provides.
2. The habitat from which and in which a given culture evolves is critical to the survival of that culture.
3. Freedom of expression and communication is necessary for the preservation and development of culture.
4. Cultural diversity and access to this diversity are essential resources.
5. Cultural development is an essential part of all development. Consequently, social, economic and political development decisions should be made in a manner which ensures cultural survival.
6. To maintain cultural integrity and continuity, cultural change must be the result of internal motivating factors within a culture, not the result of imposed decisions.

Integrated values, structure, process. Harmony in diversity.

Goals:

1. To recognize the cultural diversity of the Northwest Territories.
2. To improve the means for the expression and participation of all Northern peoples in the multi-cultural life of the North.
3. To protect, promote and encourage the development of the aboriginal cultures of the North.

Objectives:

1. To preserve the North's cultural heritage.
2. To encourage the development of contemporary Northern arts.
3. To promote Northern art nationally and internationally.
4. To strengthen aboriginal cultures by recognizing and integrating their languages, values, social and organizational structures in GNWT political, social and economic activities.

Yellowknife Choral Society production of "H.M.S. Pinafore" by Gilbert and Sullivan

MEETING THE TERMS OF REFERENCE: Phase I, Task 1: ***Identify Culturally-Related Functions and Organizational Structures Within the Government of the Northwest Territories.***

Government itself, as we have it in the North, is a structural, procedural and functional expression of Euro-Industrial culture.

With reference to work undertaken by the GNWT relating to the cultures of the Dene and the Inuit, the following functions are in place:

The following information is taken from the G.N.W.T. Main Estimates.

- Aboriginal Rights and Constitutional Development Secretariat
- Language Bureau, Dept. of Information
- Museums/Heritage Division, Dept. of Justice & Public Services
- Grants, Dept. of Renewable Resources
- Contributions, Dept. of Renewable Resources
- Grants, Cultural Organizations, Dept. of Local Government
- Contributions, Northern/Dene Games, Dept. of Local Government
- Contributions, Cultural Organizations, Dept. of Local Government
- Indigenous Language Development, Dept. of Education
- Cultural Enrichment Programs, Dept. of Education,
- Tree of Peace Education Program, Dept. of Education
- Development of Programs and Materials in native languages, Dept. of Education.

With reference to work of the GNWT relating to the culture of the Euro-Industrial peoples, the following functions are in place:

- Museums/Heritage Division, Dept. of Justice and Public Services (priority is on aboriginal peoples in this institution)
- Library Services, Dept. of Justice and Public Services
- Architecture, NWT Housing Corporation
- Architecture, Dept. of Public Works
- Tourism and Parks, Dept. of Economic Development
- Publications & Production, Dept. of Information
- Sports and Recreation, Dept. of Local Government

Although the above identified functions and their implied structures attempt to provide for the needs of the cultures of the Dene and the Inuit, they do so in the context of the structures, processes, beliefs, mind-views and spirit of the Euro-Industrial person.

This reality limits and debilitates the effectiveness of the programs. Further, the other functions and structures of the GNWT are entirely geared to the expectations and needs of Euro-Industrial person and culture and to bringing the aboriginal peoples of the North into that mode of life.

The Departments of Education, Social Services, Local Government, and Justice and Public Services meet the socializing needs of Euro-Industrial persons.

The Financial Management Services, the Departments of Finance, Information, Executive, Government Services, Personnel and Public Works meet the infra-structure required by government according to Euro-Industrial culture.

"Cultural" thrust, Industrial Model, deformed product.

The Department of Renewable Resources' operating procedures at the field level provide for the management and control of the economic basis of aboriginal life according to the Euro-Industrial view of things.

The Department of Health provides for the well-being of the citizens of the North according to the Euro-Industrial approach to healing.

The Department of Economic Development provides for the development of the economic infra-structure required by the Euro-Industrial culture.

The Legislative Assembly operates in the mode of the Euro-Industrial culture and provides the legal basis from which all other functions and structures receive their mandates.

Phase I, Task 2:
Identification of Duplication of GNWT Functions and Resources in Cultural Development.

There is no duplication of resources in the context of departmental objectives and functions relating to cultural development.

The work of language development by the departments of Education and Information, in the context of word-workshops, is co-ordinated by them.

Phase I, Task 3:
Assessment of Public Needs and Preferences Through Consultation with the Public and with Representatives of the NWT Cultural Native and Other Organizations.

Secretary Manager Simon Merkosak and assistant Paul Koolerk at the Hamlet office in Pond Inlet

Consultation and input to public needs and preferences, as well as the overall study, involved the following:

- **Inuit Cultural Institute**
- **Dene Nation**
- **Metis Association**
- **NWT Native Women's Association**
- **Kitikmeot Regional Council**
- **Public meetings set up in the other four administrative regions of the Government of the Northwest Territories**
- **The Society for the Encouragement of Northern Talent**
- **Local Education Authorities**
- **Correspondence to all native organizations**
- **The Minister of Culture**
- **The Prince of Wales Northern Heritage Centre**
- **The Deputy Ministers of Local Government and Information**
- **Priorities and Planning Secretariat**
- **The Inter-Departmental Committee on Culture**
- **Northern Social Research Group, DIAND, Hull, Quebec**
- **Paul-Emile Leblanc, Secretary to the Federal Cultural Policy Review Committee**
- **Dr. Fred Roots, Science Advisor, Environment Canada**
- **Duncan Cameron, Director, Glenbow Museum, Calgary, Alberta**
- **Betty Harnum, Linguist, GNWT**
- **Ethel Blondin, Language Specialist, GNWT**

The following are aspects of culture discussed in the consultation process and brought out by the people interviewed.

- **Research and publish heritage works of native peoples.**
- **Record and use customary knowledge in education.**

- Language standardization is needed, including Language Institutes.
- Socialization processes are integral to cultural survival.
- Educational process should adopt the learning modes of Inuit and Dene.
- Cross-cultural differences must be recognized and accommodated.
- Cultural exchange should be encouraged and supported.
- Develop organizational modes of government based on the customs of the Dene and the Inuit.
- Facilities and resources are needed to provide for the development and display of the visual and performing arts.
- Re-introduce the arts in the school curriculum.
- Dene and Inuit need to develop technical skills in all fields of heritage preservation and development.

The public in the North is generally aware of culture as a way of life.

The public in the North is generally aware of culture as a way of life. Native peoples have indicated clearly that they must determine their own cultural development. This should be recognized as self-evident.

More specific information, complementing the above list of required cultural activities, is outlined as responsibilities of a proposed Council for the Arts and outlined as recommended work for the Councils of Dene and Inuit Elders. These are provided in the section of this report headed: Recommendations.

Phase I, Task 4:
Assessment of Activities Being Carried Out in the NWT Communities by Private and Voluntary Agencies Independent of GNWT Assistance:

According to the territorial office of the Registrar of Societies, there are thirty-six societies in good standing in the Northwest Territories which have an interest in cultural affairs. (Files reviewed 1983)

Further to the societies registered with the Territorial Government, there are many other activities by groups of people, organizations and communities. These Include: Inuit Tapirisat Canada, Baffin, Kitikmeot and Keewatin Regional Inuit Associations, COPE, fall fair and winter carnival groups, drum dances, talent shows, drama clubs, ethnic groups and the activities of social clubs such as the Lions, Rotarians, Elks, etc.

The Inter-departmental Committee on Culture concurs that an assessment of the activities of the above groups in the communities would require several person-years to complete. Time and resources for this study do not provide for this assessment to take place.

Herman Catholique of Snowdrift in the snowshoe races at the Arctic Winter Games

Phase I, Task 5:
Identification of Available Long-Term Federal and Corporate Direct Funding Sources for Cultural Organizations and Activities:

Federal Funding Sources:

The specific information: Contact names, phone numbers, criteria for funding and addresses are readily available from the Advisor-Cultural Affairs, Dept. Executive, GNWT.

Federal funding can be divided roughly into two categories:
- Grants and Contributions
- Services

The departments, programs and councils of the federal government providing for aspects of cultural development:
Indian and Northern Affairs
National Health and Welfare
Canadian Broadcasting Corporation
Regional Economic Expansion
Finance
Manpower and Immigration
Transport
Justice
Secretary of State
Communications
Canada Council
Energy Mines and Resources
Environment Canada
National Library
National Museums of Canada
National Gallery of Canada
National Research Council
National Film Board
Public Archives of Canada

Corporate Funding Sources:
Council for Business and Arts in Canada

The above council is established with the objective to encourage corporate support for the arts; to assist individual corporations by providing them with information on cultural groups, and to assist cultural groups with their presentations to individual corporations. The major corporations in Canada which fund cultural groups are members of The Council for Business and Arts in Canada. The corporations' interests in cultural fields is usually specific and the above organization is designed to match groups with the appropriate corporation based on these interests.

Generally, corporations provide support in those communities in which they are established.

Canadian Centre for Philanthrophy

The above centre maintains an updated Directory to Foundations and Granting Agencies. The GNWT has several copies of this publication.

Phase I, Task 6:
Development of an Options Paper Identifying Organizational Options for Rationalizing Cultural Policy and Program Accountabilities Within the GNWT. - To be Approved by the Committee on Priorities and Planning Before Commencement of Phase II.

An Inter-departmental Committee on Culture was established July 27, 83, to complete this section of the study. The committee consisted of:

Rene Lamothe,	Co-chairman
Robert Janes,	Co-chairman
Dave Sutherland,	Member
Vicky Paraschak,	Member
Frank Cserepy,	Member
Kathy Arden,	Executive Assistant

Four options were developed. Each option includes arms-length agencies to accommodate the cultures of the Dene and the Inuit.

The options for the administration of the arts vary from the status of arms-length agency through to the status of a full department to accommodate several existing functions of the Government of the NWT, and an administrative function to be established for the arts.

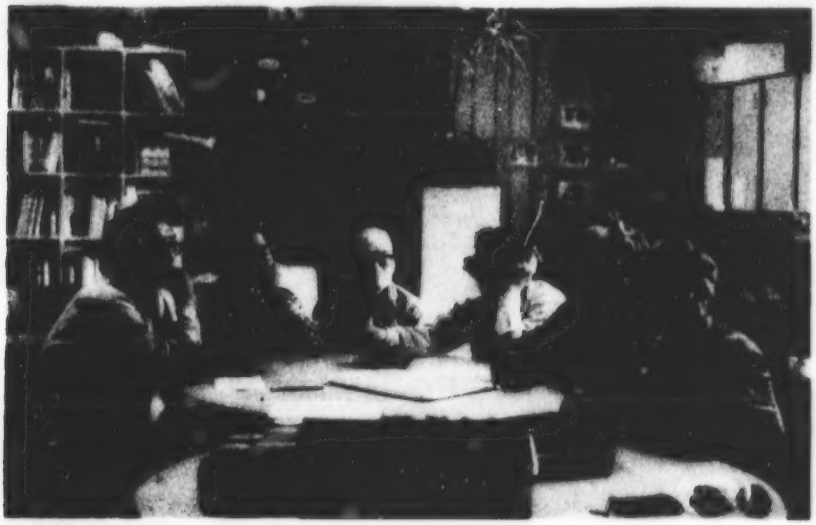
Arms-length agencies, playing such a major role in the development of culture, merit some discussion to outline their nature and functions.

The Need for Arms-Length Heritage Councils[1]

Because arms-length heritage councils represent a departure from more traditional methods of government operation, it is important

1. Provided by Dr. Robert Janes, Director, Prince of Wales Northern Heritage Centre.

to summarize why arms-length relationships between the Councils and the Government of the Northwest Territories are essential for an effective cultural policy. The Inuit, Dene and N.W.T. Heritage Councils will have advisory, regulatory, funding, operating and developmental responsibilities.



Old Folks Club meeting in Baker Lake

Advisory

In their advisory roles, the Heritage Councils must be in a position to decide upon the sort of advice they will provide, and not be bound by direction from any source. This is because..."the cultural sphere, embracing as it does artistic and intellectual activity, has as one of its central functions the critical scrutiny of all other sphere including the political..." and therefore cannot be subordinated to any other activity.[1]

Regulatory

At least one of the Councils, the N.W.T. Heritage Council, will have regulatory responsibilities at the outset arising from the administration of the N.W.T. Archaeological Sites Regulations. It is recommended that this regulatory process be conducted at arms-length from the political and administrative institutional systems. A good illustration of why this is necessary involves the recent destruction of a northern archaeological site by a department of the federal government. Punitive action was considered and rejected by Government of the Northwest Territories' legal staff because the GNWT is considered to be part of the federal government's Department of Indian and Northern Affairs. It is essential that the regulatory process be seen to be fair and unbiased.

Funding

Funding a variety of cultural activities will be a responsibility of the Councils. It is the opinion of this Committee that the granting

1. Report of the Federal Cultural Policy Review Committee (Information Services, Department of Communications. Government of Canada, 1982), p.16

Options for Cultural Models and products.

of financial support should be as free from partisan influence as is possible. In this way, the spontaneity, diversity and uniqueness of cultural activities can be recognized and nurtured. As was recently observed, "the well-being of society is threatened if the state intrudes into the cultural realm in ways that subordinate the role and purpose of the latter to the role and purposes of government itself - or of any other spheres of activity".[2]

Operating and Developmental

Operating and developing cultural programs will also be fundamental to all three Councils. Each council must be able to define its own priorities, as well as to plan and implement the means of achieving the desired results. The preservation and development of Inuit and Dene cultures are best accomplished if representatives of those cultures are able to formulate programs and apportion resources as they see fit. An arms-length relationship with the Government of the Northwest Territories will reduce or eliminate the conflicts which invariably arise between cultural and other government considerations. Similar advantages would apply to the N.W.T. Heritage Council, which will represent all cultural groups in the Northwest Territories. The Councils and their program managers will be in the best position to assess the relative importance of competing claims on the resources available and must be able to act on this knowledge.[3]

It is important to note that these proposed Councils will also be able to compete for a variety of corporate and philanthropic grants which are inaccessible to government departments. Administrative controls for the management of both these funds and government appropriations, within arms-length agencies, are well established. Two categories of Crown corporations, the Agency and Proprietary corporations, are able to manage their own funds, to maintain their own accounts and to follow accrual accounting practices - thereby avoiding the lapsing of unspent balances at the end of the fiscal year. They must, however, submit their annual capital budgets for ministerial approval and Agency corporations must secure approval of their annual operating budgets.[4] Arms-length councils can thus be designed with various forms of accountability in mind.

The proposed Heritage Councils represent an investment in the future. As the Government of the Northwest Territories assumes more and more responsibilities, it is not inconceivable that conflict could develop within the government itself. Resources development versus heritage preservation is an example of one such potential conflict. The arms-length agencies proposed here will be in an excellent position to either avoid or mitigate such conflicts, thereby ensuring that cultural preservation and development are not superceded by competing interests.

2. Report of the Federal Cultural Review Committee, pp.15-16.
3. Report of the Federal Cultural Policy Review Committee, p.30
4. Report of the Federal Cultural Policy Review Committee, p.24

Option 1 - Three Arms-Length Agencies

Three arms-length agencies responsible for cultural preservation and development should be established. These agencies will report to the Legislative Assembly through a Minister for Cultural Affairs.

This option requires the transfer of Library Services and the Museums/Heritage Division to the NWT Heritage Council, in addition to the creation of a Visual, Literary and Performing Arts section within that Council.

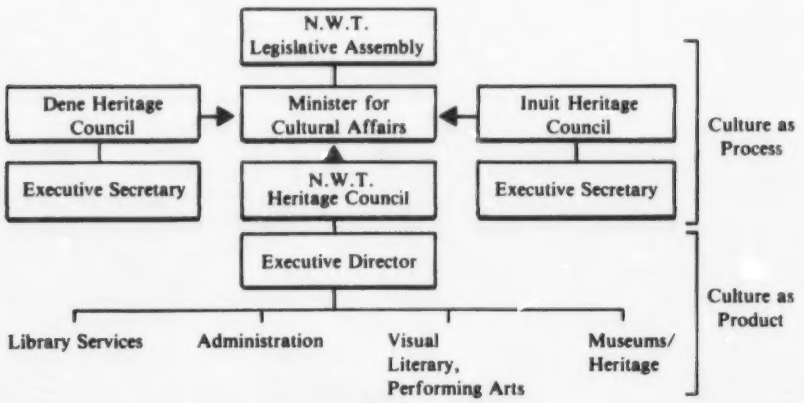
Advantages:

1. All funding goes directly to arms-length agencies.
2. No person-year increase within the GNWT.
3. As they are all arms-length public agencies the Dene, Inuit and NWT Heritage Councils are given high priority and visibility.
4. The aboriginal peoples of the NWT are allowed to decide what is in their best interest, culturally.
5. The visual, literary and performing arts are recognized and supported.
6. New organizational focus and higher visibility for current GNWT cultural programs (libraries and museum/heritage) are provided through the NWT Heritage Council.
7. The NWT Heritage Council already exists by authority of the Historical Resources Ordinance.
8. Arms-length status allows the use of external funding not normally available to government programs.

Disadvantages

1. Some reorganization of the Department of Justice and Public Services is required to allow the removal of Library Services and the Museum/Heritage Division.

Option 1 Organizational Chart



Option 2: Senior Advisor and Two Arms-Length Agencies

Two arms-length agencies for cultural preservation and development should be established. These agencies will report to the Legislative Assembly through the Minister for Cultural Affairs.

A Senior Advisor for Culture will also be appointed to co-ordinate both internal and external cultural activities on behalf of the GNWT. This is necessary because current cultural activities, i.e. Museums/Heritage, Library Services and Sports and Recreation will remain where they are.

An Arts Administrator will be appointed and attached to Sports and Recreation within the Department of Local Government in order to co-ordinate support for visual, literary and performing arts.

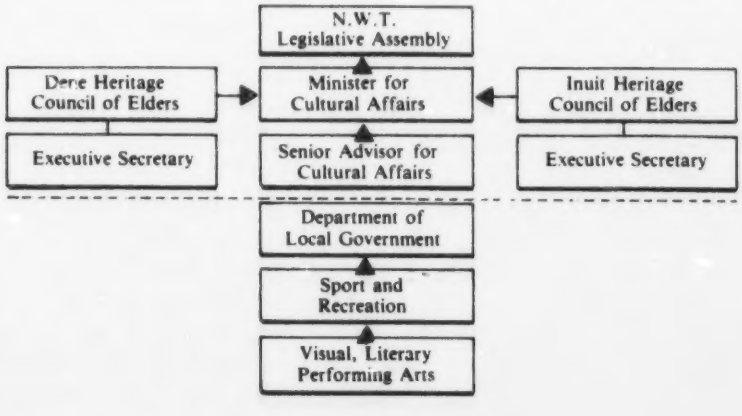
Advantages:

1. Majority of funding goes directly to arms-length agencies.
2. The two arms-length agencies are given high priority and visibility.
3. Dene and Inuit Councils will have access to external funding sources not normally available to government.
4. The aboriginal peoples of the NWT are allowed to decide what is in their best interest, culturally.
5. This option is the least costly.

Disadvantages:

1. No organizational focus for current GNWT cultural activities, i.e. Museums/Heritage and Library Services.
2. The visual, literary and performing arts lack the support of an arms-length agency.
3. Requires two additional person-years within the GNWT.
4. Senior Advisor position will lead to additional person-years and corresponding financial needs.

Option 2 Organizational Chart

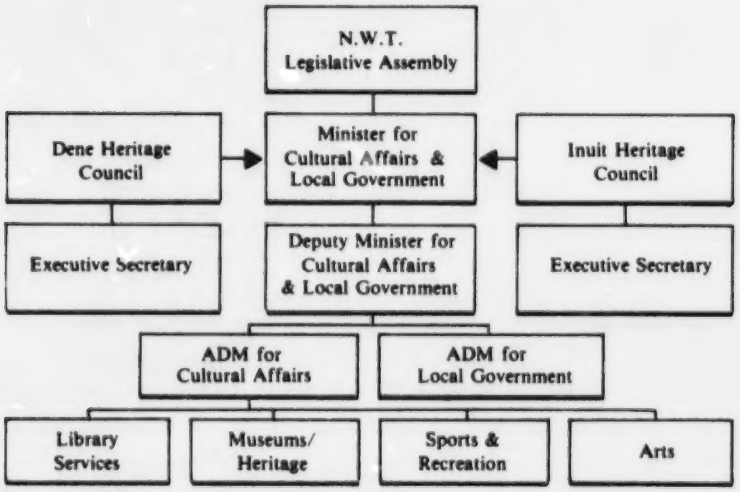


Option 3: Assistant Deputy Minister and two Arms-Length Agencies

Two arms-length agencies for cultural preservation and development should be established. These agencies will report to the Legislative Assembly through the Minister of Culture.

An Assistant Deputy Minister for Culture will be appointed within the present Department of Local Government. This department will be renamed the Department of Culture and Local Government. Library Services and Museums/Heritage will be transferred from Justice and Public Services into this department. A new section for the arts and the present Division of Sports and Recreation would also be a part of the new ADM's responsibilities.

Option 3 Organizational Chart



Advantages:

1. Majority of funding goes to arms-length agencies.
2. The two arms-length agencies are given high priority and visibility.
3. Dene and Inuit Heritage Councils of Elders will have access to external funding sources not normally available to government.
4. The aboriginal peoples of the N.W.T. are allowed to decide what is in their best interest, culturally.

Disadvantages:

1. Requires three person-years within the GNWT.
2. Only limited recognition and support for visual, literary and performing arts.
3. Requires significant reorganization of the Departments of Local Government and Justice and Public Services.

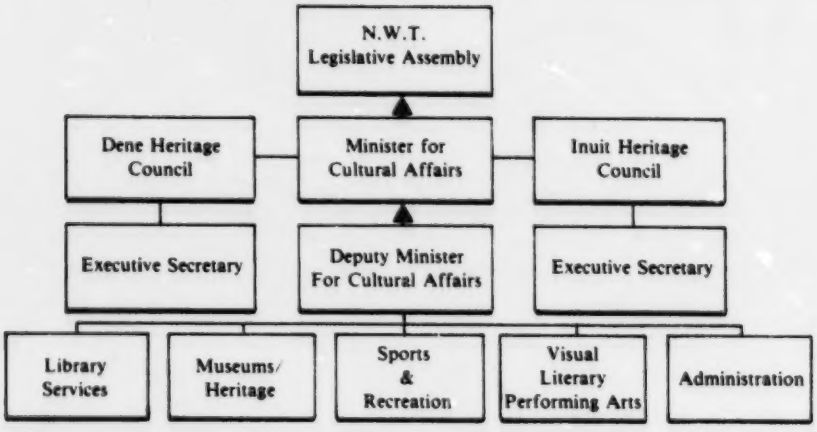
4. Approximately one third of the cost of Option Three will be required for administration within GNWT.
5. The public profile of current GNWT cultural activities is not enhanced by including them within an existing government department.

Option 4: Department for Cultural Affairs and Two Arms-Length Agencies

Two arms-length agencies for cultural preservation and development should be established. These agencies will report to the Legislative Assembly through a Minister for Culture.

A Deputy Minister for Culture will be appointed. This position will be responsible for Library Services, Museum/Heritage, Sports and Recreation, Visual, Literary and Performing Arts and for the administration of the new department.

Option 4 Organizational Chart



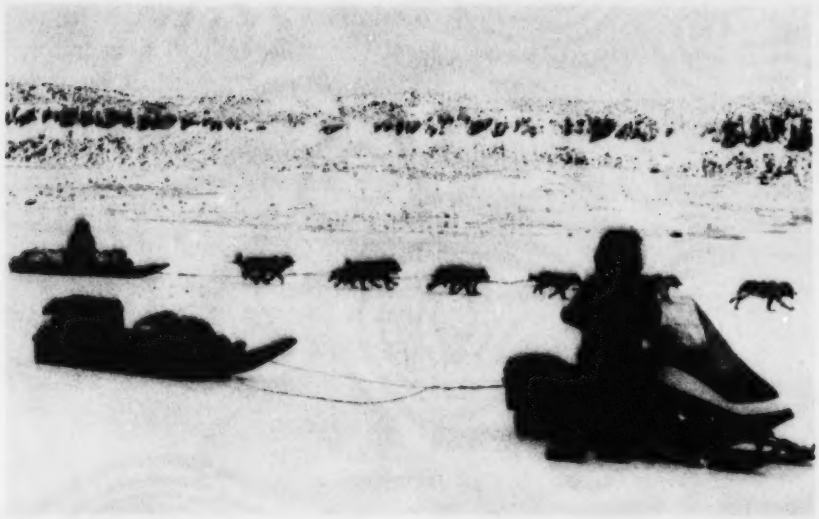
Advantages:

1. The two arms-length agencies are given high priority and visibility.
2. The aboriginal peoples of the NWT are allowed to decide what is in their best interest, culturally.
3. Dene and Inuit Heritage Councils of Elders have access to external funding sources not normally available to government.
4. New organizational focus and higher visibility for government programs will be provided.
5. Official recognition and support for the visual, literary and performing arts will result.

Disadvantages:

1. Nearly half of the cost of this option will be required for administration within the GNWT.

2. Of all the options considered, this is the most costly.
3. Requires six additional person-years within the GNWT.
4. The visual, literary and performing arts lack the support of an arms-length agency.
5. Requires significant reorganization of the Departments of Local Government and Justice and Public Services.



Dogteam and snowmobile in Holman Island

Recommendations

Phase II, Task I:

Development of Preferred Organizational Option for Rationalizing Cultural Policy and Program Accountabilities Within the GNWT.

The Executive Committee adopted the basic structure of Option Two as outlined in phase one, task six. The position of arts administrator has not been provided for at this time.

This approach will provide for the establishment of two arms-length agencies: a Dene Heritage Council of Elders and an Inuit Heritage Council of Elders. This will begin the work to meet the prime objective of preserving traditional and contemporary arts and culture unique to the NWT in the only applicable manner.

The Executive Committee further adopted the need of involving the Dene and Inuit Heritage Councils of Elders in the formulation of the Policy on cultural development. Consequently, tasks two and three of phase II will not be completed until such time as the councils of elders are established.

In appointing a Senior Advisor - Cultural Affairs, the Government of the Northwest Territories has initiated the implementation of the work which has to be undertaken to provide for the development of the cultures unique to the Northwest Territories.

Monies have been identified to begin the work of establishing the Heritage Councils of Elders in the new fiscal year, 1984-1985.

Recommendations Phase II, Task 1:

1. It is recommended that an ordinance be enacted to establish, authorize and provide for the funding of the Dene and Inuit Heritage Councils.
2. It is recommended that the office of the Senior Advisor - Cultural Affairs and the Heritage Councils of Elders work together to establish clear guidelines to assist each other in the work to meet cultural needs. This relationship should eventually expand to include all government departments.
3. It is recommended that the work to establish the guidelines consider the following points:
   - Organizational structures and processes, through which programs are delivered, must be an expression of the culture the program is designed to develop.
   - Beliefs, language, order and form must be known and respected, that is listened to carefully, in order to ensure cultural integrity and growth.
   - The priorities established for work to be done must be determined by the value system (beliefs) of the culture to be developed.

Recommendations Phase II, Task 2:

Identification of a Strategy for Promoting Arts and Culture Within the Northwest Territories.

The activities of the industrial community impact the cultures of the Dene and the Inuit in a strongly negative manner in the context of the structures, processes, order, beliefs and forms. It is expected that by following the recommendations here, the government will be able to affect this impact in a way which will assist the native communities of the Northwest Territories to recognize themselves and their ways in the world around them. This work will be required if the cultures of the Dene and the Inuit are to survive, as the work undertaken in implementing these recommendations will modify the existing habitat in ways which will allow the cultures of the Dene and the Inuit to flourish once again.

Symbols must represent Dene and Inuit vision.

Phase II, Task 2: *Recommendations Concerning Public Institutions:*

4. Models of customary Dene and Inuit structures and processes should be the basis for defining the models to meet today's economic, social and political needs in maintaining the habitat of the cultures of the North.
5. Public facilities and the media must reflect the value base of the cultures they serve.
6. The vision and portrayal of reality of the Dene and the Inuit artists should be used to determine the symbols for government and industry in the North.
7. Provisions are required for the establishment and operation of a council for performing, literary and visual artists for the Northwest

Territories.

Some of the areas of responsibilities that this council would carry are to:

- provide logistical support for performing, visual and literary arts. (eg. performances, displays, publications)
- provide for cultural exchange and celebrations of performing arts.
- provide for professional assistance to local artists through workshops, etc.
- provide administrative service to operate fund raising projects (eg. lottery?) for cultural development work.
- provide a medium of art distribution and promotion.
- provide a catalogue of performing artists in the North.
- provide for the development of local initiatives in the arts.
- provide administration of grants and contributions to develop the arts.
- provide input to policy development for the arts.

Ishmael Katsak in the carving section of the Pond Inlet Co-op Cultural inclusion program in Pond Inlet

8. Person-years, resources and materials for the following existing programs of the GNWT should be administered and supervised by the Councils of Elders to ensure language development according to the spirit as well as the linguistic requirements of today:

- Indigenous Language Development: Education
- Cultural Enrichment Programs: Education
- Development of Programs & Materials in Native Language: Education
- Athapaskan Language Steering Committee: Education
- Language Bureau: Information

Phase II, Task 2: *Recommendations Concerning Government Structure, Process and Programs:*

9. Structural and procedural models should be explored with the objective of re-organizing government to better meet the community in its holistic approach to life.

10. For the immediate, the following existing programs of the government should be consolidated within one government agency responsible for cultural affairs:

- Museum/Heritage Division, Dept. of Justice & Public Services
- Library Services, Dept. of Justice & Public Services
- Grants, Cultural Organizations, Dept. Local Government
- Contributions, Northern/Dene Games, Local Government
- Tourism and Parks, Dept. Economic Development
- Arts and Crafts Development Officer, Economic Development
- Sports and Recreation O&M, Local Government
- Grants, Sport & Recreation, Local Government
- Contributions, Sport & Recreation, Local Government

11. Dene and Inuit languages should become official languages in their respective regions of the North.

12. Decisions of an economic, social and political nature (including constitutional development and aboriginal rights) must be taken with the needs of cultural development clearly in mind.

Program structures and process must be reflections of the culture they serve.

13. The processes of education and other socializing functions of the Dene and Inuit should be implemented in their appropriate contexts in the structures and public institutions in the North.

14. An immersion course on the Dene and Inuit ways of life and languages should be implemented as required orientation for all employees and introduced as an integral part of the curriculum of education.

15. Programs and services, their philosophy, principles, objectives, modes of delivery and personnel must accommodate Dene and Inuit ways of life.

16. Dollars allocated to programs and services should reflect the population distribution of the cultures of the North. Initiation of work to align government spending with the cross-cultural nature of the North is required.

17. A publicity campaign (comparable to that on participaction) should be designed to educate and motivate the public to learn and participate in the multi-cultural nature of the North.

Phase II, Task 2: *Recommendations for Consideration by the Heritage Councils of Elders:*

In keeping with the spirit that directs that native people must determine their own cultural development, the following are submitted only as recommendations for the consideration of the Dene and Inuit Heritage Councils of Elders:

18. The presence and economic activities of the Government and

the industrial economy in the North is undermining the basis of Dene and Inuit ways of life by radically altering the habitat. It is therefore recommended that work be undertaken to bring the activities of industry and government into the proper structures, processes, order and spirit according to the Dene and Inuit ways, if their cultures are to survive.

19. Television changes the language of play used by native children within two years after it is introduced to a native community.[1] It is therefore recommended that more programs in Dene and Inuit languages and sound tracks for existing programming are required if television's impact on language usage in the family is to be controlled.

Maggie Etuangat stretching seal skin in Pangnirtung
Inuit Blanket toss at the Northern Summer Games in Inuvik

20. Local initiatives in cultural matters should be supported.

21. Cultural celebrations and exchanges should be supported and promoted as a means of strengthening self image and development of cultural expressions.

22. The Dene and Inuit should study and determine the impact of the technology they now use to hunt on the balance of natural supply. (Could a hunter kill as many caribou using the old technology of the Dene and Inuit as they now do with rifles? Does the economic activity of industry affect the balance of nature; the number of caribou alive today?)

23. Studies to define in a clear way the structures and processes inherent to Dene and Inuit culture, with the specific objective of formulating decision making processes and rules of order, should be undertaken by the Dene and Inuit.

24. Dene and Inuit should move rapidly into audio-visual technology and do so in their own languages, producing sufficient material to maintain a full time channel on the television.

25. Audio-visual recordings should be made to preserve the

1. Dr. Ed Cook, Linguist, University of Alberta, Calgary, personal communication, 1982

knowledge of the elders. These would also provide raw material for immersion courses and curriculum development for the education system. Some suggested topics:

- Legends, laws and their teachings.
- Relationships with, usage and purpose of flora & fauna.
- Place names (toponyms) and their historical origins.
- Technology, architecture and dress.
- Language.
- Time, its role and influence on relationships.
- Music, its nature, origin, role, etc.
- Space, its role.
- Land, vision of, role, relationships with.

26. "Learner Centres" established and operated by elders are required to implement education according to Dene or Inuit processes of education. These could also be used as centres for orientation of government and industrial employees.

27. Responsibility for language and its development should be carried by the elders. They should consider taking over the person-years and dollars presently within government for the following areas:

- Indigenous Language Development
- Cultural Enrichment Programs
- Development of Programs and Materials in Native Languages
- Athapaskan Language Steering Committee

28. The Heritage Councils of Dene and Inuit Elders should provide for an immersion course in Dene and Inuit ways and languages as orientation for employees of government and industry.

Phase II, Task 3:

Recommendation of Provisions to be Included in the Policy on Cultural Development:

The Executive Committee has recognized the need to involve the Heritage Councils of Elders in the development of the policy on cultural development.

This section then is rightfully deferred until after the Heritage Councils are established and able to participate in the work.

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Habitat and Culture

Created by singing spirits and
living words;

Sustained by the Earth and her
teachings;

Carried in knowledge and transmitted
by elders;

Maintaining continuity in mind, spirit
and form;

Changing in patterns and
relationships;

Expressed in beauty and
sorrow.

Cultural habitat, habitual culture,
lives.